

# Insaan Ki Paidaish Ka Buniyadi Maksad

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## BISMILLAHIRRAHMANIRRAHIM

Quran karim sure zariyat/56 me Allah taala ne irshad farmaya ki tarjuma- yani mene jinnat aur insano ko sirf ek kam ke liye paida kiya, vo ye ki meri ibadat kare, is ayate karima me Allah taala ne insaan ki paidaish ka buniyadi maksad ye bataya ki vo Allah ki ibadat kare.

Yaha baaz logo ko khas kar nai roshani ke logo ko ye shubah hota hai ki agar insaan ki paidaish ka maksad sirf ibadat tha, to is kaam ke liye insaan ko paida karne ki kya zarurat thi? ye kaam to farishte pehle se bahut achchhi tarah anjam de rahe the? aur Allah ki ibadat

tasbeeh aur paki bayan karne me lage huye the, yahi wajah hai ki jab Allah taala ne Hazrat Adam (al) ko paida farmane ka irada kiya aur farishto ko bataya ki me is tarah ka ek insaan paida karne wala hu to farishto ne ek-dam ye kaha ki aap ek aise insaan ko paida kar rahe hai, jo zamin me fasad machaayenga aur khun bahaayenga aur ibadat, tasbeeh va paki bayan karne ham anjam de rahe hai, issi tarah aaj bhi aiteraaz karne vale ye aiteraaz kar rahe hai ki insaan ki paidaish ka maksad sirf ibadat hota to iske liye insaan ko paida karne ki zarurat nahi thi, ye kaam to farishte pehle hi anjam de rahe hai.



## **FARISHTO KA KOI KAMAL NAHI**

**Beshak Allah taala ke farishte Allah taala**

ki ibadat kar rahe the, lekin unki ibadat bilkul mukhtalif kisam ki thi aur insaan ke suprud jo ibadat ki gayi hai vo bilkul mukhtalif kisam ki thi, isliye ki farishte jo ibadat kar rahe the, unke mizaj me uske khilaf karne ka imkan hi nahi tha, ve agar chahe ki ibadat na kare to unke andar ibadat chhodane ki salahiyat nahi, Allah taala ne unke andar se gunah karne ka imkan hi khatam farma diya aur na unhe bhukh lagti hai aur na unko pyas lagti hai aur na unke andar shahvani takaza paida hota hai, yaha tak ki unke dil me gunah ka vasvasa bhi nahi guzarta, gunah ki khvahish aur gunah par chalna to dur ki baat hai, isliye Allah taala ne unki ibadat par koi azar va savab bhi nahi rakha, kyuki agar



farishte gunah nahi kar rahe  
hai to isme unka koi kamal  
nahi aur jab koi kamal nahi to  
fir jannat vala azar va savab  
bhi murattab nahi hoga.



## **ANDHE KA BACHNA KAMAL NAHI**

Jaise ek shakhs binai (nigah) se mehrum  
hai, jiski vajah se sari umar usne na  
kabhi film dekhi, na kabhi TV Dekha aur  
na kabhi gair mehram par nigah dali,  
bataiye ki in gunah ke na karne me uska  
kya kamal jahir huva? isliye ki uske  
andar in gunaho ke karne ki salahiyat hi  
nahi, lekin ek dusra sakhs jiski nigah  
bilkul thik hai, jo chiz chahe dekh sakta  
hai, lekin dekhne ki salahiyat maujud  
hone ke bavajud jab kisi gair mehram ki  
taraf dekhne ka takaza paida hota hai, vo  
fauran sirf Allah taala ke khauf se nigah

niche kar leta hai, ab bazahir dono gunaho se bach rahe hai, lekin dono me zamin asaman ka fark hai, pehla shakhs bhi gunah se bach raha hai aur dusra bhi gunah se bach raha hai, lekin pehle shakhs ka gunah se bachna koi kamal nahi aur dusre shakhs ka gunah se bachna kamal hai.



## **YE IBADAT FARISHTO KE BAS ME NAHI HAI**

isliye agar farishte subah se sham tak khana na khaaye ye koi kamal nahi, isliye ki unhe bhukh hi nahi lagti, unhe khane ki hajat hi nahi, isliye unke na khane par azar va savab bhi nahi, lekin insaan in tamam hajato ko paida huva hai, isliye koi insaan kitne hi bade se bade makam par pahunch jaye, yaha tak

ki sabse ala makam yani nubuvvat par pahunch jaye tab bhi vo khane pine se be-paravah nahi ho sakta,



chunanche kafiro ne Nabiyo par yahi aiteraaz kiya ki sure furkan/7 tarjuma-  
yani ye Rasool kaise hai jo khana bhi khate hai aur bazaaro me chalte firte hai, to khane ka takaza Nabiyo ke sath bhi laga huva hai, ab agar insaan ko bhukh lag rahi hai, lekin Allah ke hukam ki vajah se khana nahi kha raha hai, to ye kamal ki baat hai,

isliye Allah taala ne farishto se farmaya ki me ek aisi makhluk paida kar raha hu, jisko bhukh bhi lagegi, pyas bhi lagegi aur uske andar shahvani takaze bhi paida honge aur gunah ke jazbat bhi unke andar paida honge, lekin jab gunah

ka jazba paida hoga, us vakt vo mujhe yaad kar lega aur mujhe yaad karke apne nafs ko us gunah se bacha lega, uski



ye ibadat aur gunah se bachna hamare yaha kadar va kimat rakhta hai aur jiska azar va savab aur badla dene ke liye hamne aisi jannat taiyar kar rakhi hai, jiski sifat hai isliye ki uske dil me jazba aur takaza ho raha hai aur khvahishat paida ho rahi hai aur gunah ke muharrikat saamne aa-rahe hai, lekin ye insaan hamare khauf aur hamari azmat ke tasavvur se apni aankh ko gunah se bacha leta hai, apne kaan ko gunah se bacha leta hai, apni zaban ko gunah se bacha leta hai aur gunaho ki taraf uthte huve kadmo ko rok leta hai, taaki mera Allah mujhse naraz na ho jaye, ye ibadat

farishto ke bas me nahi thi, is ibadat ke liye insaan ko paida kiya gaya.



## **HAZRAT YUSUF (AL) KA KAMAL**

Hazrat Yusuf (al) ka jo fitna Zulekha ke mukable me pesh aaya, kaun musalman aisa hai jo usko nahi jaanta, quran karim kehta hai ki Zulekha ne Hazrat Yusuf (al) ko gunah ki dawat di, us vakt Zulekha ke dil me bhi gunah ka khyal paida huva aur Hazrat Yusuf (al) ke dil me bhi gunah ka khyal aa-gaya, aam log to isse Hazrat Yusuf (al) par aiteraaz aur unki kami bayan karte hai, halaki quran karim ye batlana chahta hai ki gunah ka khyal aa-jaane ke bavajud Allah taala ke khauf aur unki azmat ke istihazar (dil me maujud hone) se us gunah ke khyal par



amal nahi kiya aur Allah taala ke hukam ke aaghe sare taslim kham kar liya, lekin agar gunah ka khyal bhi dil me



na ata aur gunah ki salahiyat hi na hoti aur gunah ka takaza hi paida na hota, to fir hazar martaba Zulekha gunah ki dawat de fir to kamal ki koi baat nahi thi, kamal to ye tha ki gunah ki dawat di ja-rahi hai aur mahol bhi maujud, halat bhi sazgar aur dil me khyal bhi aa-raha hai, lekin in sab chizo ke bavajud Allah ke hukam ke aaghe sare taslim kham karke farmaya ki “mazallah” ki me Allah ki panah chahta hu, ye ibadat hai jiske liye Allah taala ne insaan ko paida farmaya.

## **HAMARI JAANO KA SAUDA HO CHUKA HAI**

Jab insaan ki paidaish ka maksad ibadat hai to iska takaza ye tha ki jab insaan

dunya me aaye to subah se lekar sham tak ibadat ke alava koi aur kaam na kare aur usko dusre kaam ki ijazat na honi chahiye, chunanche dusri jagah quran karim ne farmaya sure tauba/111 tarjuma- yani Allah taala ne momino se unki jaane aur unke maal kharid liye aur iska muavza ye mukarrar kiya ki aakhirat me unko jannat milengi, jab hamari jaane bik chuki hai, to ye jaane jo ham liye baithe hai, ve hamari nahi hai, balki bika huva maal hai, iski kimat lag chuki hai, jab ye jaan apni nahi hai iska takaza ye tha ki, is jaan aur jisam ko sivaye Allah ki ibadat ke dusre kaam me na lagaya jaye, isliye agar Allah taala ki taraf se ye hukam diya jata ki tumhe subah se sham tak dusre kaam karne ki ijazat nahi, bas sirf sajde me pade raha karo aur Allah Allah kiya karo, dusre



kamo ki ijazat nahi, na kamane ki ijazat hai na khane ki ijazat hai, to ye hukam insaf ke khilaf na hota, isliye ki paida hi ibadat ke liye kiya gaya hai.



## **AISE KHARIDAR PAR KURBAN JAIYE**

Lekin kurban jaiye aise kharidar par ki Allah taala ne hamari jaan va maal ko kharid bhi liya aur uski kimat bhi puri laga di, yani jannat, fir vo jaan va maal hame vapas bhi lauta diya ki ye jaan va maal apne pas rakho aur hame is baat ki ijazat dedi ki khavo, piyo, kamavo aur dunya ke karobar karo, bas panch vakt ki namaz padh liya karo aur fala fala chizo se parhez karo, baki jis tarah chaho karo, ye Allah taala ki azim rahmat aur inayat hai.

Islahi Khutbat Hindi/1 se ek hisse ka khulasa lipyantaran kiya he.